Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XX.

DR THOMAS AMORY.

We copied into the last Register, a few notices of the life and character of Rev. Henry Grove, on some of whose excellent writings we took occasion to remark. We might have added, that a copious and interesting memoir of this excellent man was also written by his nephew, Rev. Dr Thomas Amory, himself an eminent divine and successful instructor, who was first settled with his uncle in the ministry at Taunton, and became his successor both in his church, and in the tutorship of his academy.

The name of Dr Amory is always mentioned with honor among the dissenting worthies of his day. He was favored in his early education with the instruction and patronage of Mr Grove, whose kindness to him as his relative, and whose counsels as his tutor and friend, he was accustomed to acknowledge with gratitude as among the choicest privileges of his life. After a ministry of nearly twenty years at Taunton, he was induced to accept an invitation to become colleague with Dr Chandler, at the Old Jewry in London, and was also associated as morning preacher to a congregation at Newington, in that neighborhood, with the celebrated Dr Price. His removal from Taunton was greatly regretted by his people there, by whom he was highly esteemed. 'His real merit,' says Dr Kippis, his biographer, 'entitled him to a greater degree of popularity than he experienced in the metropolis.' But though his talents were not of such a nature as to command a numerous audience, and by no means suited to attract the multitude, he approved himself to the sensible and candid, and was honored by the respectful attachment of many judicious friends. His piety and benevolence were eminent features of his character, and were combined with such comprehensive knowledge, unimpeachable integrity, and exemplary moderation, as to command confidence and esteem from all who knew him. His mode of preaching, though as we have said not popular, was judicious, sensible, and practical.

Dr Amory was the author of several good publications, among which are two volumes of sermons on various subjects; "A dialogue on devotion after the manner of society," "A letter to a friend on the study of religion;" "Some poetical pieces, sacred and moral;" with memoirs, besides those of Rev. Henry Grove, already mentioned, of Dr George Benson, prefixed to his "Life of Christ," and of his colleague, Dr Samuel Chandler, of whose sermons he was the editor.

Dr Amory died in 1774; and his funeral sermon was preached by his intimate friend Dr Flexman, who after an intercourse of more than forty years declared, "that their friendship had never once been interrupted by distaste, or darkened by a frown;" a tribute mutually honorable to the constancy and virtue of them both.

Dr Amory left a widow and six children; one of whom was for many years an eminent banker in London; and as we believe, there was a near connexion between his, and the numerous and respectable family of this name who have long been established in this city.

From some excellent discourses of this writer, entitled "Daily devotion, assisted and recommended, with forms of prayer for morning and evening," we extract the following.

That in the morning we are restored to the use of our reason, and of our active powers, which were suspended during sleep, should raise our souls in wonder and gratitude to God; since that we awake again to reason and activity is because he sustains us.

Did not the commonness take off from the surprise, scarce anything would appear more really admirable than the change we undergo when we pass from waking to sleep, and again awake out of sleep. That an active being should in a few minutes lose the exercise of its active powers, and become motionless as in death; and a reasonable being lose all command over its thinking powers, which in a minute pass from sober reasonings to the most extravagant imaginations, and inconsistent medleys of ideas; and after continuing hours in this inactive, irrational state should in an instant recover its reason and activity; must to every one who thinks of it appear very wonderful. Whence is it, that when we have once lost our active powers, we do not remain incapable of action? Whence is it that when our thoughts have once got from under our command, and become as extravagant as the waking thoughts of madmen; that we ever recover the command of them again, and become rational agents? What but the wisdom of the Almighty regulates this intermission of reason and action, for repairing the vigor of the body, and the reasoning powers of a mind united to an animal body? And what but his kindness, when these purposes are answered by this temporary suspension, restores us again to reason and activity? What considerate person, if he could not depend upon God for being restored to these, but must fear in sleep to lose his powers of intelligence and motion? I must repeat this important, but unheeded truth, nothing but our being accustomed to it can well hinder us from regarding this change from waking to sleep, as one of the most wonderful appearances in nature.

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What can be more reasonable than that on our awaking in the morning to health and reason, to behold the beauties of the creation, which the hand of God presents anew for our entertainment, and to enjoy anew a variety of blessings supplied by his bounty, and to renew under his conduct our pursuit of glory, honor and immortality; what can be more reasonable than in this or the like manner every morning in secret devotion to address the God, who convinces us of his constant presence by innumerable fresh effects of his benignity?

"I adore the almighty goodness which anew causes the cheering light of the morning to visit me, which rolls round the sun, and darts his beams, when otherwise they would continue motionless and cease to visit and warm the earth; and which preserves the world about me in life and beauty. How boundless that power which thus unwearied exerts itself, and actuates universal nature! How adorable that wisdom which produces all this beauty and good, and preserves them! And how inconceivably great that goodness which thus acts continually for the good of creatures without number! I adore thee as the God of my life, and the length of my days. I bless thee for my continued health and renewed reason, for the security and repose of another night, and the various blessings, amidst which I see another day; and especially I praise thee, that I see it in a capacity of approving myself to thee by an obedience to thy will, and preparing myself for everlasting blessedness. How many ways, and how entirely am I thine! May I live sensible of thy right in me, and of unspeakable obligations; may it be the great concern of my future life to please thee, and to imitate thy goodness in doing good to mankind; and may thy favor still attend me through life, protect and provide for me; cherish in me the principles of a divine life, and conduct me on to still higher improvements in piety and virtue, and to that immortality of blessedness which thine unbounded benignity hath provided for thy grateful and obedient children; to which the gospel of thy Son directs me, and of which thou hast given me, though imperfect if sincere, through his death and resurrection a glorious assurance."

Are not such serious and fervent addresses to God every morning, the proper langnage of creatures thus dependent and thus obliged? Are they not necessary to keep alive in our minds a strong and active sense of the divine mercy, and of our obligations to it, and a concern to walk worthy of them?

FARR'S PLAIN LETTERS.

We have formerly quoted from Mr Farr's Plain Letters. They are indeed plain, and contain we believe, many wholesome truths. Though his remarks may in some instances be deemed severe, we are persuaded that all who read them with candor will attribute this rather to Christian faithfulness, than to a querulous and criminating temper. There is much truth in the following remarks.

My dear friend,—You say you were deeply affected by my last letter particularly; and you mention Hopkinsians and Calvinists, who do not answer my description. I knew you could; and so could I. I am acquainted with many, whose piety I commend, and whom I esteem for their virtues. They have signed a Calvinistic creed, or bowed assent to it; they attend a Calvinistic church, but they have not the proud, and restless, and domineering spirit of Calvin. They express no fond regard for his five points; you scarcely hear them named, or alluded to. They show no desire to be known by sectarian titles. They do not estimate a person by his reception of a dogma, but by his exhibition of the Christian graces and virtues. You will understand me; in my censures, I include only those, who bear the character I have portrayed. No humble and pious follower of Jesus ought to take offence at what I have said, since I did not mean him or her. I am not one of those who acknowledge no goodness, where there is a difference in religious opinion. I have found many good people who were not professedly Unitarians; may God bless them and greatly increase their number! I wish to live in peace and charity, and fellowship with all good people of every rank, name and denomination. As I write these things, I recollect with pleasure and gratitude, those kind, hospitable, and charitable souls of other creeds and churches, with whom it has been my privilege often to associate. I love to think of them; and if any should ever read this letter, let me embrace the opportunity to repeat to them my cordial salutations. Some of them are gone—gone to inherit the promises—gone to a better world, where all is harmony and love! May those who remain, be faithful unto death, and have a crown of life! The number no doubt is very small, in our towns and churches generally, of those who are puffed up and doting about these doctrines which occasion so much strife and division. But this small number keeps the rest agitated and perplexed. Their tempers are soured; their fears and suspicions are raised; they are filled with prejudice and superstition; chained down by a popular delusion, and to a spiritual domination.

I could name many societies, where, if a dozen or half dozen, and sometimes even fewer, individuals could be changed or removed, the trinity and the five points would do little harm; and the influence of these few is often owing to their wealth, or to some casual distinction. One has lately moved into the town; he was a Calvinist, and was not contented till others became so. Another had formed an acquaintance with a clergyman of that sect, and hence a door was open to the admission of error. Another sends a child to a Calvinistic school or college, without suspecting the consequences. He was ignorant or imprudent, or very wrongly advised. Some itinerant sectarist passing through their borders had recompensed their politeness and hospitality by sowing among them the seeds of disorder and trouble. Another was offended at his minister, and changed his opinions to indulge his passions.

So far as my knowledge has extended, a large proportion of the Calvinists, or Orthodox, as they call themselves, are those, who have paid but very little attention to the subjects in debate. They have very indistinct ideas of the peculiar notions of their own party, and very distorted and false notions of ours. Their reading and studious hours are few, and limited to books which establish them in their present opinions, and increase their prejudices against others. Not a little proportion of them are poor, ignorant, and feeble women, who have been awakened, convicted, impressed and converted, in times of high excitement, or in seasons of sickness and sorrow; when undue advantage was taken of their weak or desolate condition. I say not these things to wound their feelings or to reproach their circumstances. God forbid! But their poverty, and weakness, and affliction, do not justify a proud and censorious spirit; and I lament that such deference should be paid to the vague opinions of these persons, while the instructions of those eminent for their piety and learning, for their long and laborious researches into the scriptures, and for their exemplary and useful life, are lightly esteemed.

A firm faith in their doctrines, they say, is essential to salvation. But examine many, and they can give you no account of these doctrines. They cannot even state them, much less the reasons for them. They say, the Unitarian does not preach the gospel, does not preach Christ. But examine them, and they know nothing about the subject. They never read a Unitarian paper, or book, nor attended their place of worship. I have conversed with Trinitarians and Calvinists; and when I stated the doctrines of Calvin they disowned them. Indeed I rarely meet with a person, who will confess to me that he really believes these mysterious and mischievous opinions. And yet they are called Orthodox, though they reject the very doctrines, for rejecting which we are called deists and infidels! Alas! I have been more than once inclined to think, that it is the carnal and domineering spirit of Calvin, which not a few prize and seek, more than they do his doctrines. You may think me severe; but with my observations and experience, you would call me none too much so. These twenty years past have afforded me many opportunities for knowing something about mankind, and their various feelings and views in regard to religion. I have found many whom I deemed erroneous in doctrine; but this has not grieved me so much, as those things which related more immediately to the heart and life. Witnessing so many things which ought not so to be, how often have I repeated that passage in Cowper, beginning—

"O for a lodge in some vast wilderness!"

"Lands, intersected by a narrow frith, abhor each other.' How might this be applied to the selfish and exclusive spirit of the present day! "Mountains interposed, make enemies of nations." Mountains! But something, much less than a mountain, occasions a greater enmity, between people who ought to be bound together by social, friendly, and kindred ties. You can pursue these reflections at your leisure. May heaven be your aim and guide, and your final abode!

PROGRESS OF CHRISTIANITY.

Presently it came to pass that men were no longer ashamed of the cross, but it was worn upon breasts, printed in the hair, drawn upon foreheads, carried upon banners, put upon crowns imperial,—presently it came to pass that the religion of the despised Jesus did infinitely prevail: a religion that taught men to be meek and humble, apt to receive injuries, but unapt to do any; a religion that gave countenance to the poor and pitiful, in a time when riches were adored, and ambition and pleasure had possessed the heart of all mankind; a religion that would change the face of things, and the hearts of men, and break vile habits into gentleness and counsel. That such a religion, in such a time, preached by men of mean breeding and illiberal arts, should so speedily triumph over the philosophy of the world, and the arguments of the subtle, and the sermons of the eloquent, the power of princes, and the interest of States, the inclinations of nature, and the blindness of zeal, the force of custom, and the solicitation of passion, the pleasures of sin, and the busy arts of the devil, that is, against wit and power, superstition and wilfulness, fame and money, nature and empire, which are all the causes in this world that can make a thing impossible; this, this is to be ascribed to the power of God, and is the great demonstration of the resurrection of Jesus. Everything was an argument for it, and improved it; no objection could hinder it, no enemies destroy it; whatsoever was for them, it made the religion to increase: whatsoever was against them, made it to increase; sunshine and storms, fair weather or foul, it was all one as to the event of things; for they were instruments in the hands of God, who could make what himself should choose to be the product of any cause; so that if the Christians had peace, they went abroad and brought in converts; if they had no peace, but persecution, the converts came in to them. In prosperity they allured and enticed the world by the beauty of holiness; in affliction and trouble they amazed all men with the splendor of their innocence, and the glories of their patience; and quickly it was that the world became disciples to the glorious Nazarene, and men could no longer doubt of the resurrection of Jesus, when it became demonstrated by the certainty of them that saw it, and the courage of them that died for it, and the multitude of them that believed it; who, by their sermons and their actions, by their public offices and discourses, by festivals, and eucharists, by arguments of experience and sense, by reason and religion, by persuading rational men, and establishing believing Christians, by their living in the obedience of Jesus, and dying for the testimony of Jesus, have greatly advanced his kingdom, and his power, and his glory, into which he entered after his resurrection from the dead.

ECCLESIASTICAL PROCEEDINGS

Against Mrs Emily Richardson, in the second Congregational Church in Reading.

From the extracts given from this Statement in the last Register, our readers will have perceived that the respectable lady, who is the subject of it, having been dismissed from the pastoral watch and care of Rev. Mr Reid's church in Reading, on account of some supposed departure from the true faith, had requested admission to the second Congregational Church in Charlestown, to which place she had removed her residence. We have extracted the letter of Rev. Mr Walker to Rev. Mr Reid, enquiring into the causes of the censures she had incurred, with a view to ascertain whether, consistently with the rules of congregational order, and a due deference to the proceedings of another church, her request might be granted. Mr Reid's very brief answer was also given. The following is a part of Mrs Richardson's 'statement' of the matter, which with much reluctance she has consented should be printed.

Respected Friend,—As I have promised to give you a correct statement of the proceedings of the Second Church in Reading, in order to convince me of my supposed errors in my religious opinions, I will now perform my painful task. You will not be surprised that I say painful, when you read what is to follow.

I think that it was some time in September, 1827, that Mr Edmund Nichols called on me the first time. I was not much acquainted with him. I thought him to be a well meaning, though not well informed man, and was willing to pardon what I thought amiss. He said something to me about my being so long absent from the communion table. I told him I had been feeble a long time, and the services were so long that I did not feel able to go. This is all of the conversation between us at that time, that I can recollect. I did not once think of it as a serious affair; it was not my wish to injure the feelings of any one, I therefore intended to be present at the next communion.

Mr Nichols called soon after and requested to speak with me alone. His request was granted.

"Well, sister Richardson," said he, "I have called to converse with you on the subject of religion again, and to ask you if you are willing to make an acknowledgment to the Church, and sit down with us next Lord's Day?"

"Mr Nichols, I do not know that I have given any offence, and am not prepared to do that."

"I understand you have forsaken our house of worship."

"I was there the sabbath before last."

"Have you not been to the Unitarian meeting?"

"Yes, a few times."

"Do you believe the gospel is preached there?"

"I have heard some very good discourses in that meeting-house."

"Do you believe Christ is a created being?"

"Yes, for my bible tells me he was 'the beginning of the creation of God.'"

"Are you willing to trust the salvation of your soul on a created being?"

"I am willing to trust in whatever way God has appointed for salvation."

"If Christ is a created being, he is no Saviour for me; but I do not believe he is, I believe he is God."

"Do you believe God died?"

"No; it was his human nature."

"Do you believe God has human nature."

"He is both God and man."

"I do not see how that can be."

Mr Nichols said, "it is easy enough," and tried to prove it by a comparison too absurd, ridiculous, and indelicate, to be inserted here. In the course of conversation he compared me to Simon the sorcerer, but did not tell how that applied to me. He said I had broken my covenant engagements, and then read the covenant of the church.

[This, on account of its length, we must omit.]

"Mrs Richardson," said Mr Nichols, "do you assent to this covenant?"

"To some parts of it I certainly do not."

By this time Mr Richardson had taken a seat with us. "Well, brother Richardson, are you willing to say you have taken a false oath? Sister Richardson says she has."

"What do you say, Mr Nichols?"

"I say you have taken a false oath by signing the covenant. I do not think you would have gone so far astray if you had been attended to, but do not wish you to think yourself excusable on that account. I hope you will forgive me for so long neglecting you. I have come in a kind, friendly, brotherly manner, and hope you will believe my visit was so intended."

"If you have anything more to say to me, I will thank you to communicate it to me in writing, and I will answer you in the same way."

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Soon after, Mr Nichols presented me with the following charge and summons.

"Having taken the first and second steps with you, in order to convince you of your error, and bring you to a better state of mind, and having utterly failed to accomplish an end so important to yourself and to the church of Christ in this place, I am under the painful necessity of telling the matter to the Church. I therefore present you with the following charge, viz.

"The direct and unqualified denial of the supream divinity of our Lord and Saviour Jesus Christ.

"I here notify you to appear and answer to this charge before the Church, on Thursday next, on the 20th instant of Dec. at two o'clock in the afternoon, at Union Hall.

EDMUND NICHOLS."

A town or parish hall I thought to be a very improper place for me to appear at, on such an occasion. I expected that I should be called on to speak; and to hear a woman speak before so many gentlemen, in so public a place, would have been to me truly disgusting. Besides, some of the church advised me not to go, and said, they did not think it was generally expected that I should.

Soon after the meeting I heard that many of the church were greatly dissatisfied because I did not attend, as they were desirous of hearing from me, what my belief of Christ was. I was perfectly willing, and should have been pleased to have given them all the information and satisfaction I reasonably could. I therefore prepared a letter for the Church, in which I made a statement of my belief. I was informed that Mr Reid, with Deacon Temple and Deacon Wakefield, were appointed a committee to visit me, and it was my intention to present my letter to Mr Reid, to be communicated to the church by him; for I did not once think of its being refused, neither did I think he had a right to withhold it from the church; but he soon let me know he had rights that I had never thought of.

In about four weeks the committee called on me, accompanied by Deacon Parker. I believe that I received them with all due respect. Mr Reid mentioned the charge brought against me by Mr Nichols, and added, "you have imbibed, and in some measure propagated pernicious sentiments." I was beginning to speak, to ask where I had propagated pernicious sentiments; but Mr Reid interrupted me by saying, "We will, before we proceed, look for direction by prayer, with your leave." To this I did not object. The prayer was offered by the Rev. Mr Reid.

An uninformed spectator of this scene might very reasonably have supposed that these grave gentlemen on their knees, apparently in fevent prayer for the criminal before them, were greatly interested in hor welfare, and that she had committed murder, and was just going to be executed.

As soon as we were seated, I asked Mr Reid where I had propagated pernicious sentiments?

"I did not say you had."

"You certainly did."

"I did not. I will leave it to these gentlemen. Did I say Mrs Richardson had propagated pernicious sentiments?"

The answer was, "no, I think not. She must have received this impression from the prayer." I was silenced by numbers, but not satisfied.

Mr Reid said, "I have come to converse freely with you, and what I say, I would wish to say with reference to the judgment, and in the fear of God, and I wish you to do

the same." This he repeated a number of times, in the most solemn and terrific tone. He then went on to tell me with how much neglect I had treated the church, by not attending the church meeting.

The remainder of this conversation, with the letter of Mrs Richardson to the church, we must defer till our next.

[For the Christian Register.]

MEMORABLE REMARKS.

That they are accusations of a hurtful tendency need not be said. They go to destroy all respect for us, all confidence in us, all prospect of our usefulness in the church, just so far as you are believed, and to render us the objects of suspicion, of scorn, and of hatred. p. 37.

Mr Editor,—Recently in looking over my memoranda of important events and remarks, which I had copied from different authors, intending to look at them again on a future day, I happened to discover the one above quoted. In thus copying from books, I commonly mentioned the name of the author, or of the book from which an extract was taken. But to the above passage nothing was attached but "p. 37,"—of what book is not said. On examining the passage with care, it seemed to me to contain a complaint of a serious nature; and if just, it ought not to have been disregarded. For surely it cannot be a light thing for any one man to publish accusations against a class of Christian brethren, which "go to destroy all respect for *them*, all confidence in *them*, all prospect of *their* usefulness in the church —and to render *them* the objects of suspicion and scorn, and of hatred." From the style of the complaint I suspected it must probably have been written by a clergyman of one denomination, to a brother clergyman of another sect—either in this country or in England. I was led to inquire what "accusations," of such a public nature had been brought against the clergy of any denomination, of a "tendency" so injurious, as to be a proper foundation for the complaint under review. On reflection, I recollected, that there was one denomination of professed Christians in our land, whose ministers have for a number of years been abundantly reproached as "infidels," or "semi-infidels," as "the enemies of the gospel,"—"the enemies of Christ,"—"the enemies of God,"—as men who "deny the Lord that bought them,"—and as men who are "not worthy the name of Christians." I could easily perceive that a clergyman of this reproached sect might with great justice adopt every word of the above complaint, and address it to more than one clergyman of another denomination. Still I cannot recollect any book written by a minister of that sect, from which I should be likely to make the extract. Perhaps some readers of the Christian Register will readily ascertain whence the extract was copied.

It is, however, of less importance that we should know the origin of the complaint than that we should make a good use of it, and be led by it to avoid all unjust and unnecessary reproaches against our fellow Christians. It is to be feared that many things are said by individuals of each sect against their brethren of other sects, which are really of "hurtful tendency,"—and even of *such a tendency as the aggrieved writer has mentioned.* He too, whoever he may be, and of whatever denomination, should inquire, whether he has not written "accusations" against others, which, if believed generally, would have all the deleterious effects which he has described, and involve the utter ruin of men as worthy of respect as himself. Merely to accuse a brother of errors of opinion, or even of some moral imperfections, is a very different thing from accusing him as an enemy of God, and as unworthy of the Christian name. But to reproach an individual as an enemy of God and unworthy of the Christian name,—though a horrible accusation, is far less atrocious than thus to reproach a whole denomination of clergymen, not one in twenty of whom is even known to the reviler. When this is done merely on the ground of supposed error in opinion, in respect to the interpretation of ambiguous and disputed texts of scripture, a share of responsibility is involved, which might well make a reflecting man shudder at the thought of adopting such a course. There is nothing of an earthly nature more important to a good man than his Christian character; and to rob him of this, in the view of his fellow men, is doing him a greater injury than to take his life. There is no case in which the golden rule is more applicable, or would be of more use if duly observed, than in our manner of speaking of the character of those who happen to dissent from our opinions. "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them." W.

[For the Christian Register.]

MISQUOTATION OF SCRIPTURE.

Mr Editor,—I am credibly informed, that at a late *four days' meeting* at P. the famous revival preacher *Mr C.*, the protege of *Mr Finney*, who preached the four last sermons on that occasion, discoursing on the *Deity of Jesus Christ*, quoted the apostle as writing 1 Cor. iii. 23. "And ye are Christ's and *Christ* is God." Thus by omitting the sign of the possessive case, making the apostle to advance a doctrine, which he never taught or believed.

Another instance of misquotation, will be exhibited by the following incident. I was accosted the other day by one who said, "You, Sir, have often said, that there is no text which directly teaches the Deity of Jesus Christ." Now, Sir," showing me the Boston Recorder, of January 11, 1832, under the article headed 'John Selden,' "here is a text quoted chapter and verse, which unequivocally teaches that Jesus Christ is the great God himself." And I surely found what purported to be Titus ii. 11—14, as follows, "Looking for the blessed hope even the glorious appearance of that great God, our Saviour Jesus Christ."

I forbear comment on this disingenuous misquotation of scripture, as it would excite an indignation which is unpleasant to feel, and unchristian to cherish. Z.

[For the Christian Register.]

THEOLOGY OF NATURE.

Mr Editor,—An article bearing this title, and characterized by the beauty of thought and expression familiar to its author, appeared in the Token of the present year. It is one of those productions calculated to excite devotional and grateful sentiments and to awaken a sense of the perfect beneficence of our heavenly Father, by reminding us of those great blessings of which we are daily recipients, and hence are too apt to forget or misapply.

It is certainly natural and reasonable to suppose that such mental efforts will be received, if not with equal pleasure at least with candor, by all Christians, whatever be their particular opinions. They should be especially cherished in view of their tendency to heal sectarian warfare. With regard to the perfect love and attributes of God, his beneficent design in the creation of the world, his purpose of inproving human nature,—who is sceptical? The more these subjects are studied and exhibited by good and great men, the more insignificant will mere sectarian belief and character appear, and the more solemn and important aspect will the formation of the Christian character assume.

It is therefore with sincere regret that I perceive this article singled out for reprehension, and treated by a writer in the February number of the 'Spirit of the Pilgrims' with a degree of censure wholly unmerited. The writer quotes from the article we have mentioned the description of creation and its blessings; and then affirms that it is wholly exaggerated, and in proof thereof he cites many of what are called the evils of life and the convulsions and storms of nature. These he places in array against the '*romantic and fanciful*' picture of the writer in the Token, and informs us that the present world is neither heaven nor hell, but a 'partial combination of them both.'—And hence he declares the article an almost unparalleled instance of 'servitude to theory.' Now we deem it no breach of charity to say, that the review is a most remarkable example of *servitude to prejudice.* For how does the existence of evil in any degree, mar the beneficial design of nature and providence? The dark and gloomy clouds which shroud the canopy of heaven are replete with fertilizing moisture. The scathing lightning is the purifier of the corrupt atmosphere. So in the moral world, the clouds of disappointment and affliction serve but to reflect and exhibit in beaming characters the light of virtue? Does not bereavement add another tie to the bond which unites us to heaven?—Is not death the portal of a higher, a better and an immortal life?

But what appears most 'incomprehensible' to the writer is, that 'a man should live thirty or forty years and witness no voice of woe and behold no scene of suffering.' In other words he is amazed that a man that has outlived the gladsomeness of youth and has trod the thorny path of life long enough to feel its weariness—that such a man should indulge in poetical reveries—in 'pretty' dreams, in romantic visions. Of such men, says he, "judging from their writings, they see nothing but beauty, they hear nothing but melody, they are conscious of nothing but rapture. Apparently they have found some corner of the globe which has never heard the divine denunciation—'cursed be the ground for thy sake.'"

Without entering into an argument with the writer of this article, it will suffice to remark that it affords a melancholy proof of the warping and narrowing influence of party prejudice. We are desirous however to inform the reviewer how it is that the world, both natural and moral, appears so fraught with beauty to the author of the 'Theology of Nature.' If we mistake not, he views nature and providence through the lens of religious belief—he experiences its joys with a religious gratitude, he sustains its trials with a religious confidence. In short there is but 'one thing needful' to throw over the present a veil of light and gladness. It is a '*faith of the heart*,'—a 'faith touching all things with hues of heaven.'

H. T. T.

[For the Christian Register.]

REVIEW OF CHRISTIAN PHILOSOPHY.

Mr Editor,—In the Boston Recorder of March 7th, I observed an article entitled *Christian Philosophy*, said to be from the 'Vermont Chronicle.' It contained a statement, which was very pleasing to me, and not the less so for being copied into the Recorder. The following are the two first sentences:—

The doctrines of the gospel are not mere 'facts,' they are facts in which truths are embodied and exhibited. One may believe ever so firmly that Christ died; but unless he believes in his death as an expression of the pardoning love of God, his faith does not embrace the doctrine of the cross.

To reveal in a more perfect manner than ever it had been done the doctrine of God's "pardoning love," was unquestionably a great purpose of the Messiah's mission; and this great doctrine he sealed by his blood. His death may therefore be properly regarded, "as an expression of the pardoning love of God," and of his disposition to do all that love can do for the salvation of sinners.

But I have a Christian brother who professes to believe that God was of such a character, that he would not and could not forgive even the most humble and penitent sinners, unless his immaculate Son would voluntarily become the substitute for sinners, and suffer the desert of their iniquities; and that on this account the Messiah came, and did actually suffer as our substitute the desert of our offences. Can this brother believe that in the death of Christ there was "an expression of the pardoning love of God?" Must he not rather regard the death of Christ as an expression of God's inexorable, unforgiving wrath? Unless punishing the sinner according to his defects is "an expression of pardoning love," how could it be possible for God to express his pardoning love by inflicting on an innocent substitute "the punishment due to us all?"

It is gratifying to me to perceive any evidence that views more favorable to the forgiving character of God, than formerly prevailed, are gaining ground among Christians. It is painful to me to hear the death of Christ spoken of as an event in which "the wrath of God" and his hatred of sin" are expressed. Of course it is gratifying to hear it spoken of as "an expression of the pardoning love of God." It is indeed possible that the writer of the article from which I have quoted, attached a different meaning to his words from that which I should mean in using them; but I ought not to infer that he did so, merely from the circumstance that his article has been published in a paper which is supposed to be favorable to the doctrine of vicarious punishments. W.

CHRISTIAN REGISTER.

BOSTON, MARCH 17, 1832.

ECCLESIASTICAL PROCEEDINGS IN A CHURCH AT READING.

A part of the statement of these proceedings in reference to a worthy and exemplary individual will be found on our first page. They speak for themselves; and need no comment from us to set them in the light, in which they should appear to every good mind. We cannot, however, avoid observing, that next to the injustice and hard-heartedness of such proceedings against a female, whose only offence was presuming to think for herself, and whose intelligence, seriousness, firmness, and modesty in giving a reason for the faith that was in her, it is impossible not to commend—is the monstrous, inquisitorial notion, that seems to have been maintained by Mr Reid and some individuals of his church, that a member is responsible to such a tribunal for the religious opinions he may form, or even for a departure from the standard of faith, of mere human authority, to which upon admission he had been led to subscribe. More especially, when the covenant involves so many points of doubtful and mysterious doctrine; and when the individual subscribing, as was the case with this estimable lady, is of an age too young to have formed a judgment (having been only 14); and under excitement too, which however commended by the promoters of revivals, must from its very nature be transient.

ARDENT SPIRITS—THEIR MANUFACTURE AND TRAFFIC.

In a short paragraph last week we briefly alluded to the subject of intemperance and to some of its ruinous and awful consequences. It was our intention to have added some further remarks, but our limits did not then permit. The discussion of the subject of intemperance can never be unseasonable while it exists to so appalling an extent as at present, nor while men justly honored in the community for their virtues and general benevolence can persuade themselves that it is honorable and morally right to manufacture the article and pursue the traffic, and thus add the weight of their example and influence to the scale of evil. We would be the last to impeach the motives of the many excellent men, whether within or beyond our own circle of acquaintance, who are engaged in the traffic and manufacture of spirits. But we certainly may be allowed without offence to expostulate with them in a tone of friendly solicitude for the best interests of the community, and of themselves not *less* than others, in regard to the moral nature of their engagements. When we consider by what slow degrees the views and feelings of most men on this subject have been changed, from a state either of indifference or of unbelief as to the immoral character of the traffic, and the practicability of applying a remedy to the evils of intemperance,—we can look, we believe, with due candor and allowance on the views and feelings of those who think and feel as we once thought and felt; who have never entered on a thorough investigation of the merits of the question, so far as to perceive and feel the true nature, and moral bearings and responsibilities of their particular profession. To men in this condition, —and we cannot but believe that this is the condition of every honorable and good man who is engaged in the traffic,—to such men we ask permission to address ourselves solemnly, and entreat them,—inasmuch as they would cherish a patriotic regard to the vital interests of their country, inasmuch as they wish for the virtue, the happiness and the moral progress of their fellow-beings,—to enter on a more thorough examination of this subject, and to look deeply and intensely at all its bearings and consequences.

We admit that it is on moral means,—on the influence of education and principle, chiefly, rather than on legal penalties, that we must rely, for the remedy and prevention of the dreadful evils of intemperance. And among the important moral means we must name the free and fearless discussion of the morality of all engagements which facilitate the use of ardent spirits. This discussion we wish to see entered upon and conducted with that perfect good temper and kindness of feeling, which are not only necessary to find the truth, but which are due to the many excellent men on whose principal worldly engagements it has an important bearing. It cannot be supposed for a moment that such men would pursue a business, however lucrative, which they considered of decidedly immoral tendency They must be presumed willing and desirous to have a question settled on which good men are expressing their doubts; and of course cannot regard as unfriendly any remarks in a spirit of kindness that are adapted to call attention to the subject.

SOCIETY FOR PROMOTING THEOLOGICAL EDUCATION.

The means of theological education have been considerably increased at Cambridge within a few years past, under the auspices of the "Society for promoting theological education in Harvard University." This Society, as will appear by a notice which we quote from the Daily Advertiser & Patriot, has enlarged the scope of its operations. Instead of confining its labors to the means of theological education in the University, it now acts on the broad principle of endeavoring to secure to our community, generally, *learned, able, and persuasive Teachers of pure Christianity.*

The following is the article to which we allude.

NOTICE.

A pamphlet is distributed, to make known the origin, progress, and purpose of this Society. It is therein stated, that the connexion heretofore existing between this Society and Harvard University, has been dissolved: an act of incorporation obtained, officers chosen, and by-laws adopted.

Although the relation to the University has ceased, the purposes of the society remain the same:—*Education for the Christian Ministry.* Such education will still be sought under the professorships lately renovated, and instituted at Cambridge. Other objects to the same end may now engage the attention of this Society, as means and opportunities may arise. All may be comprised in this: *Exertion to secure to this community, learned, able, and persuasive Teachers of pure Christianity,*

In the Theological Institution at Cambridge, no peculiar tenets are prescribed to Students. Each one is to form his own creed, not from creeds of human invention, but from a diligent study of the scriptures, aided by established and approved means of instruction.

Great advances have been made in physical and intellectual sciences; correspondent advances should be sought for in Theological learning. The former have enlarged the means of industry, and of happiness; the latter should secure the true foundation of worldly welfare, and future hope. The discipline of the mind, which has forbidden it to take these theories on trust in other pursuits, has qualified it to demand rational assurance in the most important pursuit, which pertains to earthly existence. The day is fast declining, in which truth is to be taken from official dictation. Hearers ask for reasons. These must come from laborious study. The *Bible*, it should be remembered, has come down to us through many successive versions; that it was written in ages far different from that in which we live; and nearly all of it, in portions of the world far different from any, in which the Christian religion is professed. What the scriptures do teach, and what they do not teach, it is in many respects, the labor of science to disclose. This matter is now open to the freest inquiry.

Such inquiry is the right, and the duty, of the American people. Relieved from all ecclesiastical establishments which lean on political power for support, if this people continue to have, and maintain, a pure religion, founded in the scriptures, it must be because they will it to be so; and because it is inculcated by able, pure, and ardent minds. The minister of the present day is not he, who assumes to open and close the gates of Heaven at his pleasure; but he who declares what manner of human life is required in the Bible to secure the expectation of life, which is eternal. The natural sentiment of immortality is deeply felt throughout this community; and its connexion with sound morality is admitted. On this connexion depend individual virtue, social security, and civil freedom.

This Society has no interest in its purposes, which is not common to every member of the great Christian family. It assumes nothing, but to give its labors in using the means, which may be bestowed. It would not importunately solicit for means. But it faithfully promises, if means be given, that they shall be used to call natural gifts from obscurity; to remove the barriers which poverty interposes to the attainment of learning; and to adorn the Christian pulpit with teachers, who will speak to the understanding, and to the heart.

SHIPWRECKED MARINERS.

The substance of the following communication, relating to "Houses of shelter for shipwrecked mariners," we copy from the Daily Advertiser & Patriot of Thursday last. Some facts respecting this subject will be found under our head of Intelligence.

It is a subject for congratulation, that the Trustees of the Humane Society have so effectually cooperated by a liberal grant of money, with the gentlemen of Nantucket in so excellent a design. We know of no object, to which a portion of the funds of that valuable institution can be more usefully or judiciously applied.

Those of us, who are safe in our dwellings, protected by a merciful Providence from the stormy wind and tempest, can form but a very inadequate conception of the necessity and comfort of such a place of shelter to the shipwrecked and perhaps exhausted mariner. It must be even more than the drop of water to the parched traveller. For it is his life. Yet these houses, sacred as they are to humanity, consecrated even as are the temples of God, have not escaped the profanation of barbarous hands. They have in repeated instances been entered, and robbed of the articles, with which they are supplied, and which are indispensable to the relief of the unfortunate persons, who are driven to them for shelter. We can hardly imagine a viler form of iniquity, than this. We will hardly say, as was once expressed by one uttering his just indignation against an instance, that had then recently occurred, "that common robbery is holiness compared to it;" but this we will say, that whoever deliberately and maliciously can commit such an outrage, is unfit for the dwellings of men; and few offences in the catalogue of crimes should be visited by a sterner retribution.

LATE PUBLICATIONS.

Decision of the Supreme Judicial Court of Massachusetts, in a case relating to the Sacramental Furniture of a Church in Brookfield; with the entire Arguments of Hon. Samuel Hoar, Jun. *for the Plaintiff, and of* Hon. Lewis Strong *for the Defendant.* Boston. 1832.

This pamphlet, as may be seen from the title-page, contains a full view of the "Brookfield case," as it was decided in October last, at Worcester, by the supreme tribunal of the Commonwealth. The decision, as might be anticipated, is precisely the same in principle and effect, with those that had been already settled in relation to the churches of Dedham and Sandwich: viz. that the church or the body of communicants, as far as they can be recognized in law, and as holding property, exists only in connexion with the parish, precinct, or religious society within which it was gathered.

The opinion of Chief Justice Shaw is given at length, with great clearness and decision; and we are happy in quoting the following passages from this able document.

It is quite probable, that some confusion may have arisen on this subject, from not sufficiently considering the precise distinction between a church and a religious society. The latter, being qualified to provide for the support of public worship and the maintenance of religious teachers, is invested with all the powers of an independent body politic, which are necessary and proper to enable them to accomplish those objects; while a church has no power and no occasion to provide for those objects, or to make any contract in relation to them.

If then it is asked whether, if a church be dissatisfied with the doctrines taught and the instructions given in the parish in which it is formed, they cannot withdraw, the answer appears to us to be obvious; that the organization of a church in any parish is designed for the edification and benefit of those members who choose to unite in it; and if those members, be they few, many, or all, can no longer conscientiously attend there, they may unquestionably withdraw and provide for the institution of public worship elsewhere. But this they necessarily do in another and distinct capacity, that of a religious society; they may also form a church, but it will be the church of the society thus established, and not the church of the society from which they had withdrawn. Otherwise the anomaly would be presented of a society, competent to settle a minister and to support public worship, and yet incapable of having a church or celebrating the Christian ordinances; for it is impossible that there should be two distinct bodies, having no communication with each other, organized under different officers and keeping distinct records, which should each be the same church at the same time. This would be contrary to the usage, practice, and general understanding of the Commonwealth from the earliest times; and equally contrary to the spirit and purport of the statute (St. 1799 C. 87) which provides &c. &c.

It would be equally anomalous to suppose that a religious society, established according to law, and not only capable but bound by the constitution and laws to provide for the institution of public worship, and the support and maintenance of teachers of piety, religion, and morality, should be made to depend for their decent and orderly action upon a body who had wholly withdrawn from them, and instituted public worship in another place, perhaps a distant town or state, who had not only ceased to be members, but who had formally furnished the society with legal evidence of their having so done, and who by these acts had shown that, even if they had no adverse or hostile interests, they had no longer any interests in common with such society upon these subjects.

Upon a review of the subject the Court are all of opinion, as it was substantially decided in Baker v. Fales, so far as that case involved the same point, that in whatever aspect a church for some purposes may be considered, it appears to be clear from the constitution and laws of the land, and from judicial decisions, that the body of communicants gathered into church order, according to established usage in any town, parish, precinct or religious society established according to law, and actually connected and associated therewith for religious purposes, for the time being, is to be regarded as the church of such society, as to all questions of property depending upon that relation. It remains only to apply these principles to the case under consideration.

And having adverted to some general features or circumstances connected with it, the Chief Justice thus concludes,—

The plaintiff having been duly elected deacon of this church is entitled, by force of the statute, to take care of all the property in which it is beneficially interested, including the furniture in question, and therefore is entitled to judgment in this action.

Stories of Common Life. This is the title of a valuable child's book, just published by Carter & Hendee. We have read it with much interest and are happy to recommend it to those who are seeking safe and useful books for their children. It contains five very interesting stories, related with a simplicity of style appropriate to the intended use of the book, and all of them decidedly good in their moral tendency.

Scriptural Interpreter, Vol. II. No 2, for February 1832. The first article is a 'translation and exposition of Matt. vi. 18.' Then follow two original articles, both of which are instructive and interesting.—'The feast of tabernacles,—Use of the Jewish feasts.' Then come two selected articles.—'The Evangelists have written a true history,—On the simplicity of design in the Evangelists;' and the number closes with an exellent original article on 'the preaching recorded in the book of Acts.'

The Naturalist, Vol. II, No. 3, for March 1832. The following is the list of contents of this number. Conchology, No I.; Ornithology, No III,—Eggs of Birds,—Color of Eggs; Cabinet Cyclopædia,—Silk Manufacture, No III,—Culture of the Mulberry; Difference of Climate; The Cat Bird; Dissertation on Tobacco. *Miscellaneous Intelligence.*—Feline Sagacity; Economical Fuel; A new Practice of Painting; Lamp Glasses; Meteorological Journal. This work seems well calculated to diffuse information in regard to Natural History and to promote a taste for the study.

RELIGIOUS AND MORAL INTELLIGENCE.

Fasting and Prayer in England. The Evangelical Magazine for January informs us that the Congregational ministers of London had agreed to set apart the 28th of December as a day of humiliation and prayer in reference to the present state of England. The Rev. Messrs. Redford and James had issued an address on the subject, to the pastors and members of churches in the Independent denomination. From this address we give the following remarks in a passage, in which they refer to the circumstances that point them to the duty of humiliation and prayer. After referring to the public agitations, the depressions of trade, the pestilence, &c. they proceed to speak thus of the late schism in the British and Foreign Bible Society.

We have seen contention and strife among brethren in the city, and a breach is made in an institution which we had deemed a high tower, and the glory of our times and of our profession: shall we not then weep for these things.

The schism here alluded to was the formation of the "Trinitarian Bible Society," by a party who withdrew from the parent Institution, because Unitarans were not excluded from membership.

"Shall we not weep for these things?" say they. This must indeed be the sentiment, we think, of every truly Christian mind. What actions may we more expect will be followed by the judgments of heaven, than those measures of exclusiveness and party contention, which not only tend to defeat the operations of a benevolent institution, but bring positive and lasting dishonor and injury on the general cause of religion and goodness.

Sunday Evening Lectures by Unitarian Clergymen. The Lecture tomorrow evening will be delivered at Rev. Mr Motte's Meeting house, corner of Washington and Castle Streets, at half past six o'clock.

Ordination. On the 22d Feb. Mr Edward W. Hooker as pastor of the Congregational Church in Bennington, Vt.

At Belleville, Mr John C. Marsh, as colleague pastor with Mr Miltimore. Sermon by Dr Dana of Newburyport.

OBITUARY.

[For the Christian Register.]

MAJOR LAWSON BUCKMINSTER.

Died in Framingham, on the 26th of February, Major Lawson Buckminster.

Mr Buckminster was born in that town on the 19th of April, 1742, on the spot whence sprang all who have borne his name in New England. He was the last of six children, all of whom lived to an advanced age. He lived with his wife, who survives him, sixtythree years. They were members of the church in Framingham, sixtytwo years. He was town clerk for a long period of successive years. On the memorable 19th of April 1775, "he celebrated his birth-day," as he used to say, by marching to Concord and joining in the pursuit of the British troops on their return to Boston. In 1776, he was an officer of the militia, and fought at White Plains. In 1778, he marched with his company to Rhode Island, and served during that campaign. At the time of the *Shays* rebellion he marched with a number of veteran volunteers to the county of Worcester, on the side of Government.

He was a member of the convention which adopted the constitution of the United States. Some of the neighboring towns gave express instructions to their delegates to vote against it. But the town of Framingham gave no instructions. It was concluded "to leave it to Lawson Buckminster, to do as he should think best." He voted for its adoption, and his vote on this occasion was a source of constant satisfaction to him through the rest of his life, which he often expressed. That his vote was approved is apparent from the fact, that he was chosen the next year to represent the town in the General Court.

Major Buckminster possessed a clear perception, a great share of common sense, and a remarkable memory. He was a good citizen, and always manifested a patriotic and benevolent spirit. In politics, he was a federalist of the old school. In his religion, though he had been early taught to use the technical language of former days, he was always liberal and catholic. He thought tor himself, and he acted for himself. On a secession of the Calvinistic brethren, about two years since, he remained firm at his post with the old church and society. He had made the Bible his constant study, and his knowledge of the scriptures was very extensive and accurate. The wisdom and goodness of God were his trust and confidence under all the circumstances of life;—hence a constant cheerfulness and serenity pervaded his mind, and expressions of gratitude for the many blessings Providence had bestowed on him, often fell from his lips. He did not grow querulous with age, but was remarkable for the cheerful views which he took of the world around him, and was continually reminding his friends of the improvements of the age, the progress in morals and in knowledge, the conveniences and comforts now enjoyed by all classes of society above and superior to those of his early days. He enjoyed the society of the young, and they, as well as the old, delighted in listening to his pointed anecdotes, which he told with spirit, and always applied with peculiar felicity.

He retained his faculties in an unusual degree, till within a short period before his death. His advanced age rather than any bodily infirmities, reminded him that he must soon be gathered to his fathers; and during the last years of his life, he almost daily spoke of his departure with perfect tranquillity. A very competent judge, who had known him intimately for more than half a century, recently said of him,—"He was the most hospitable man I ever knew; he was the most honest man I ever knew;—there was not a particle of selfishness in his character."

His friends were numerous, and it rarely happens to a man to go down to his grave in a green old age, leaving so many, who are ready to rise up and call him blessed.

[For the Christian Register.]

JOHN BAXTER, ESQ.

Died in Medfield, on the fifth day of the present month, John Baxter, Esquire, a Revolutionary patriot, aged 85. He was grandson of the Rev. Joseph Baxter, second minister of Medfield, who is said to have descended from a branch of the family of that celebrated puritan divine, Richard Baxter. The subject of this brief notice was elected in early life by his native town a Representative in the Legislature, and was continued in that office during the war of the Revolution, except when absent on military duty as an officer in the army. He was a member of the Convention of this State called to ratify the Federal Constitution, and voted with the majority, and lived long to enjoy the blessings of that compact. During his life, he was a Representative between twenty and thirty years. From youth to old age, he was called upon to sustain the most important municipal trusts, and perhaps no one can be named, in his sphere of action, who has discharged so many public duties, and made so few enemies. He was an able and impartial magistrate, but his reputation as a peacemaker is the most valuable to his friends. His successful efforts in reconciling contending parties as arbitrator, will long be remembered. Possessing a strong and discriminating judgment, and a philanthropic and Christian spirit, he was peculiarly qualified for the office of mediator, and his success was equal to his reputation. He exemplified, through a long life, the spirit of the Master whom he served, and for the last fourteen years was a professor of that faith which had been the rule of his life and conversation. His views of Christianity were decidedly liberal, and in the triumphs of such a faith he expired.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday March 9th. The Commissioners reported in favor of the accounts of the late Treasurer of this Commonwealth, and that he had discharged the duties of his office,—report accepted. A bill to establish a Police Court in Newbury and Newburyport, was reported with amendments. A Committee was appointed to consider the expediency of altering the laws in relation to the election of members of Congress. The Amendment of the Constitution on the third article of the Bill of Rights was adopted in concurrence. Bills enacted,—To incorporate the Unitarian Society at Fall River; the Bank at Brighton; Proprietors of Worcester Female Academy; Salt Water Pond Co.; to increase the capitals of Dedham and Danvers Banks; to exempt the County of Middlesex from supporting a bridge in Newton; additional to an act to establish a fund for the support of the Gospel Ministry in Groton. A bill was reported suspending the act respecting the use of broad rimmed wheels, for two years. A resolve passed granting County taxes.

In the House of Representatives. A detailed report was made on the petition of the town of Dennis and on the order of the House respecting furnishing schools with books, apparatus, &c. The report of the Committee on the amendment of the Constitution, according to an order passed by the House, was referred to the next General Court. Bills enacted,—To authorize Central Bridge Corporation to reduce and compound their tolls; in addition to an act to incorporate Central Mills; in addition to an act to incorporate Hingham and Quincy Bridge and Turnpike Corporation; in addition, to incorporate the President &c. of the Mendon Bank; in addition, to incorporate St Thomas' Episcopal Church in Taunton; in further addition to regulate the Fishery in Taunton Great River; to incorporate the President &c. of the Wrentham Bank.

In the Senate, on Saturday. The bill for the regulation of Licensed Houses was committed. An order directing the Treasurer to receive and audit any accounts presented previous to the 13th inst. passed in concurrence. Bills enacted,—Respecting agents of Insurance Companies out of this Commonwealth, and the several bills enacted by the House of Representatives on Friday. The doors were closed and the Senate was in secret session.

In the House of Representatives. The Committee reported that it is inexpedient to legislate on the subject of altering or amending the laws respecting public worship and religious freedom. A confidential message was received from the Senate, and the doors of the House were closed.

In the Senate, on Monday, March 12th. The resolves for extending the authority of the Land Agent, &c. and to confirm the agreement of the Land Commissioners of Maine and Massachusetts were passed, and sent down for concurrence. The vote by which the bill respecting foreign Insurance Agencies was passed to be enacted, was reconsidered and the bill committed. Bills enacted,—To enlarge the jurisdiction of Courts of Common Pleas in criminal cases, and regulating the appointment and duties of prosecuting officers; in addition, for the government &c. of the State Prison; to incorporate the President &c. of the Charlestown Bank; of the Phœnix Bank; the Proprietors of Bass River lower Bridge; to establish a Fire Department in Troy; to change the names of certain persons; to incorporate the Dana Manufacturing Co. The Senate were in secret session. A bill was reported to incorporate the Union Marine Insurance Co.

In the House of Representatives. The several bills above mentioned, enacted by the Senate, also passed to be enacted in the House of Representatives. An order relative to making copies of the Journal &c. of the Convention of 1780, passed in concurrence. The Committee on an order relative to making provision for widows and deceased testators in certain cases, reported a bill in addition to an act to regulate the proceedings and jurisdiction of Courts of Probate. The bill relative to the tenure of office of Judges of Police Court in Boston, was indefinitely postponed. The House was in secret session. The Judiciary Committee were directed to inquire into the expediency of giving farther time for the redemption of real estate set off on execution. The bill to incorporate the Lynn Academy passed to be enacted. A bill was reported relating to the assessment of taxes. The Joint Committee appointed to consider the expediency of altering the laws for the choice of Representatives in Congress, were instructed to inquire into the expediency of districting the Commonwealth anew for that purpose.

In the Senate, on Tuesday. The Senate were twice in secret session this day on confidential messages from the Governor. The Governor was requested to ask of the Executive of Maine, copies of the correspondence between that State and the United States, and copies of any communications from the Agent of Maine at Washington, in relation to the subject of the Governor's confidential message of the 7th inst. A bill passed to be enacted, to incorporate the Lynn Academy.

In the House of Representatives. A Committee was appointed to examine into and equalize the salaries of the Judges and Registers of Probate, and to consider the expediency of causing all estates over $1000 value, to pay a certain per centage into the Probate Office. A report that it is inexpedient to legislate upon the subject of public worship and religious freedom, was accepted. A bill was reported in addition to an act regulating the distribution of intestate estates, with sundry amendments.

In the Senate, on Wednesday. A bill was reported in a new draft, for the due regulation of Licensed Houses. A resolve from the House, instructing the Senators and Representatives in Congress, to promote the passage of a law for a uniform system of Bankruptcy, passed in concurrence.

In the House of Representatives. The bill from the Senate, directing the mode of choosing Electors of President and Vice President was reported without amendment. A bill was reported authorizing towns to regulate the burial of their dead. Resolves passed for contingent funds, and relative to the sale, disposition and management of public lands. A report was made that it is inexpedient to legislate upon the subject of proposing a Convention for the amendment of the Constitution; also on the several orders for the abolition of the Council; concerning the election of Senators and upon a reduction of the number of Representatives, referring the same to the next General Court. A bill was reported in addition to an act regulating the inspection of Sole Leather.

In the Senate, on Thursday. A bill in addition to an act to incorporate the Franklin Coal Co. was reported. A petition was presented of the Curators of the Massachusetts Lyceum for pecuniary aid. Reports from the Committee on the Militia, respecting fines, that it is inexpedient to legislate thereon, was accepted.

In the House of Representatives. The Committee, on the order respecting the redemption of real estate set off on execution, reported that it is inexpedient to legislate thereon. The Committee on the Militia, on the order concerning levying fines for non-appearance &c. in proportion to the rateable estate of each delinquent, and the recovery of fines by civil process, reported that it is inexpedient to legislate thereon. Bills enacted,—To incorporate the Proprietors of Dorchester Academy; Proprietors of the third Congregational Meeting-house in Lowell; to increase the capital of Taunton Copper Manufacturing Co.; additional to the act to incorporate the Proprietors of Boston South Bridge; authorizing a bridge over Broad Cove, in Bristol County. The bill concerning hawkers, Pedlars &c. was indefinitely postponed.

The Legislature have removed the injunction of secrecy. The secret sessions were in consequence of a Message from the Governor, accompanied by a communication from the Executive of Maine, relative to the Northeastern Boundary. A report was submitted in the Senate recommending the adoption of the following resolves. They were adopted with the exception of the second resolve.

Whereas, it appears from an official communication received through His Excellency the Governor from the Government of the State of Maine, that the Government of the United States has proposed to that of Maine to cede for a sufficient indemnity the right of soil and jurisdiction belonging to that State in the territory lying North and East of the line recommended by the King of the Netherlands as the boundary between the possessions of Great Britain and the United States;—and that the Government of Maine has so far acceded to this proposal as to authorize the appointment of Commissioners for the purpose of treating upon this subject with the agents of the Government of the United States: and

Whereas, it is expedient under these circumstances that this Commonwealth should adopt such measures as may be necessary and expedient for the better security of her right of property in a part of the aforesaid territory or for obtaining a sufficient indemnity for the same; therefore

Resolved by the Senate and House of Representatives in General Court assembled; That His Excellency the Governor be and he is hereby authorized and requested to appoint and commission with the advice and consent of the Council, a suitable person as Agent of the Commonwealth, whose duty it shall be to proceed immediately to Washington and there confer with the Executive Department of the Government of the United States respecting the negociation now pending between that Government and the State of Maine on the subject aforesaid.

[*Resolved*. further, That His Excellency the Governor be, and he is hereby authorized to instruct the Agent, who may be appointed and commissioned as aforesaid, to represent to the Executive Department of the Government of the United States, the inexpediency of accepting the new boundary recommended by the King of the Netherlands, for the reasons expressed in the Resolves on this subject which were recently passed by the General Court.]

Resolved, further, That if [notwithstanding such representations to the contrary, the Government of the United States should determine to accept the aforesaid new boundary, and] an agreement should be concluded between the Government of the United States and the State of Maine, for the cession by the latter of her right of soil and jurisdiction in the aforesaid territory, His Excellency the Governor be, and he is hereby authorized and requested to instruct and empower the Agent, who may be appointed as aforesaid, to negotiate and conclude in the name of the Commonwealth such agreement or agreements with the Government of the United States or of the State of Maine, as may be necessary for the purpose of securing to this Commonwealth a suitable indemnity for the loss of her right of property in a part of the aforesaid territory; *provided* nevertheless, that no such agreement or agreements so concluded shall be binding upon this Commonwealth, until the same shall have been confirmed by an Act of the General Court.

Resolved, further, That the Senators of this Commonwealth in Congress be instructed, and the Representatives requested, to cooperate by all suitable means with the Agent who may be appointed as aforesaid, in giving effect to these Resolves; and that His Excellency the Governor, be, and he is hereby requested to transmit a copy thereof to each of the aforesaid Senators and Representatives, and to the Governor of the State of Maine, for their information and government in the premises.

Resolved, That the sum of one thousand dollars be appropriated for the expenses to be incurred under the Resolutions aforesaid, and that His Excellency the Governor be, and he is hereby authorized and requested, by and with the advice of Council, to draw his warrant on the Treasury for such sums not exceeding the above amount, and in favor of such persons and at such times as he may think proper.

Shelter for shipwrecked seamen. We copy with pleasure the following article from the Daily Advertiser and Patriot.

Nothing can be more gratifying to the humane, than to learn, that great efforts have been made and still are making to relieve the distresses of the shipwrecked mariner, by erecting houses to shelter them from the storm, and providing suitable accommodations and every thing necessary to make them comfortable. By the liberal exertions of several gentlemen, a number have been built on Nantucket beach, and the Humane Society in Boston have contributed a proportion of their funds to aid the benevolent designs, not only in Nantucket, but in several other places, from which the most beneficial effects have been realized. The crew of the ship Hoogly, who were cast away in January last, were saved from freezing by the accommodations that were afforded them in one of the houses built upon Nantasket beach, and a boat's crew were preserved from perishing, during the violent and inclement weather in December last, by a shelter in one of the houses of the Humane Society, erected the last summer upon the beach at Chatham. The houses are always kept in good order, and furnished with fireworks. candles, wood, and everything that is requisite for shelter and comfort, and are well calculated to give the relief for which they were designed. A letter has recently been addressed to the President of the Humane Society, by P. H. Folger, Esq., describing particularly the number of houses erected upon the island of Nantucket, their location, with what articles they were supplied, and the directions by which they may be discovered. The well regulated plans, that have been adopted by the gentlemen of Nantucket, the zeal and liberality they have manifested in executing them, and the further provisions they have in contemplation to make, to alleviate distress and sufferings, entitle them to the warmest gratitude of the mariner and the mariner's friends.

Maine. The Legislature of Maine closed its session on Friday last. The injunction of secresy on the late proceedings with closed doors, has been removed. A resolution has been adopted by both branches of the Legislature, on a communication made by the Governor, authorizing the Governor and Council to appoint three Commissioners to treat with a person to be appointed by the National Government, for a cession to Great Britain of the territory north of the St John, or in other words for the acceptance of the award of the king of the Netherlands, on the payment to the State of an indemnity,—the arrangement to be submitted for ratification to a future Legislature. This resolution passed in the Senate, by a vote of 18 to 6, and in the House by a vote of 80 to 69. It is proposed that the indemnity shall be ample, either in money or territory.

Cherokee Case. The New York Commercial Advertiser speaking of the decision of the Supreme Court in the Cherokee case, says;—"Mr Chester, the Attorney for the Missionaries, has proceeded to Georgia, with a copy of the record and judgment in the Supreme Court, expecting to arrive before the adjournment of the Court by whom the Missionaries were tried and sentenced. He will move for a *habeas corpus* and discharge of the prisoners, as we presume. In case of refusal the Executive must be invoked. In the remarks of the Chief Justice and of Judge McLean, it was intimated that on the strict enforcement of the decision might depend the question of the Court's *ever re-assembling*."

Postage Reduced. The Postmaster General has ordered the rate of postage between Boston and Baltimore to be reduced to 18 3-4 cents, it having been ascertained that the most direct mail route between the two cities is less than 400 miles.

Ship Alert of this port, Capt. Seaver, lately arrived at New York, from Canton, has performed her voyage from Boston to Europe, from thence to Canton, and back, in the unprecedented time of nine months and twenty days, having received and delivered four full cargoes in her absence, during which time not a drop of ardent spirits has been used by the officers or crew, or by any visitor on board, having left the country without any except a little brandy as medicine, which was not used.

FROM EUROPE.

We learn by the latest arrivals but little from Europe. *In France*, a conspiracy against the existing Government, which is said to have been arranged with very little concert or skill, has been discovered and defeated.

The cholera had made its appearance in Edinburgh; three cases had occurred. The whole number of cases in England was 3488. Deaths 1069.

The Roman States revolted against the Papal power, but have been subdued by the assistance of Austria.

MARRIAGES.

In this city, on Sunday evening, Mr John Davis, of Atkinson, N. H. to Miss Elizabeth Henss; of this city; Mr John Gair to Miss Mary Bourne, of Wells; Caleb Strong Whitman, M. D. to Miss Elizabeth Seaver, only daughter of Mr William S.; Mr John W. Gillespie to Miss Susan N. Glover; Mr Lewis Hall, of Concord, N. H. to Miss Eliza A. Dow; Mr James Stevens to Miss Mary Grant; Capt. Jos. P. Couthony to Miss Mary G. Wild.

On Saturday evening, by Rev. Mr Parkman, Mr Thomas Cooper to Miss Cecilia Brown.

On Monday morning, by Rev. Mr Young, Robert Charles Winthrop, Esq. to Miss Eliza Cabot Blanchard, only daughter of the late Francis B. Esq.

In Milton, Mr John H. Adams to Miss Lydia Washburn.

In Salem, Mr Robert Phippen to Miss Lydia Ann Marston; Mr John Webster, of Danvers, to Miss Martha A. daughter of Capt. James Buffinton, of S.; Capt. Samuel Benson to Miss Sarah Maria, daughter of the late Capt. John B. Prentiss, of Marblehead; Mr Thomas Barnard Taylor to Miss Catharine Andrew Morse.

In Portland, 6th inst. by Rev. Dr Nichols, Edwin Bartlett, Esq. of Lime, to Miss Caroline E. daughter of Mr Joseph Harrod.

DEATHS.

In this city, on 10th inst. Mrs Lucy, wife of Mr Calvin Haskell, aged 35; Mrs Judith, wife of Charles C. Parsons, Esq. 47; Miss Frances H. eldest daughter of Mr Robert M. Barnard, 16; Mrs Mary Ann Spavin, 24; Mr Isaac Davis 61; John Dodge, Esq. late a merchant at Cape Haytien.

In Cambridgeport, Mrs Betsey, wife of Thomas Mason, aged 34.

In Dorchester, Mrs Mary W. wife of Mr James Pierce, 42. Funeral from Rev. Dr Harris's Meeting-house, tomorrow afternoon, immediately after divine service.

In Lexington, 4th inst. John Butterfield, aged 9, eldest son of Dr S. Spalding.

In Mendon, on 11th inst. Caleb Hayward, Esq. aged 33.

In Quincy, Hon. Thomas B. Adams, aged 59.

In Hingham, Mr Ensign Barnes, aged 44.

In Scituate, (drowned,) Mr Benjamin Appleton, aged 38.

In Framingham, Mr Timothy Dadman, aged 83; Lieut. John Mayhew, 84; revolutionary worthies.

In Chesterfield, Mr Daniel Alexander, aged 89, formerly of Northampton.

In Sullivan, N. H. Mrs Mary Wyman, aged 78.

In Gilmanton, N. H. Mr Eli Huntoon, aged 65, death occasioned by falling into a cellar.

In New York, Mrs Charlotte W. wife of Dr Jeremiah Van Rensselear, and daughter of the late Wm. Foster, Esq. of Boston; Mr William Emerson, 26.

In Washington, D. C. Miss Hannah J. Thornton, of Derry, N. H. aged 22.

In Havana, 18th ult, on board brig Stag, Mr George F. Haynes, of this city, aged 19.

LIBERAL PREACHER.

New Subscribers to the Liberal Preacher can be supplied with the preceding volume, [which is the first of the new series,] at one quarter discount.

THE INTRODUCTORY DISCOURSE, and the Lectures delivered before the American Institute of Instruction in Boston, Aug. 1831. To which is added an Essay on the construction of School Houses, with Plates.

—ALSO—

In a pamphlet form, an Essay on the Construction of School Houses, to which was awarded the prize offered by the Am. Ins. of Instruction, Aug. 1831. Just published by RICHARDSON, LORD & HOLBROOK, School Book Publishers, Boston.

March 17

NEW FAMILY ATLAS.

An economical Atlas, for the use of families and young persons, containing 34 maps, with various tables of population and extent, heights of mountains, lengths of rivers, canals, roads, railroads, with views of buildings, dress, &c., in various countries. Some work of this kind is almost indispensable in every family—and none has ever been published so cheap and portable as this. Price $1,50. This day published by

RICHARDSON, LORD & HOLBROOK.

March 17.

TO SINGING SOCIETIES.

NEW VOLUME OF ANTHEMS.

Just published by RICHARDSON, LOKD & HOLBROOK, *Lyra Sacra;* consisting of Anthems, Motetts, Chants, Sentences, &c. original and selected, most of which are short, easy of performance, and appropriate to the common and various occasions of Public Worship—by LOWELL MASON; editor of the Handel and Haydn Collection of Church Music, Choral Harmony, &c.

The object has been to supply choirs, at the lowest possible cost, with a large number of interesting, easy and useful Anthems, and pieces calculated for Public Worship, for Concerts, and Private Practice.

Economy has been an object. It is believed that no similar work extant affords as much useful matter at so reasonable a price. It comes within the means of every choir to possess it. Price $13,00 per dozen—$1,25 single.

—ALSO—

THE PSALMIST—a book of new Psalm and Hymn Tunes.—Church Music, a quarto volume of Chants, Anthems, &c. for the Church—By CH. ZEUNER, Organist to the Boston Handel and Hadyn Society, entirely new. March 17.

NEW YORK COLLECTION OF HYMNS.

This Day published by GRAY & BOWEN, "A Collection of Psalms and Hymns, for Social and Private Worship. Third Edition."

Advertisement to the Third Edition.

In offering to the Public, a Third Edition of what is popularly known as the New York Collection of Hymns, the Compiler has only in view to meet the demand for the work. He is not aware that very valuable or permanent additions have been made to the store of devotional poetry since this Collection was undertaken; and although improvements might doubtless be made in it, yet he conceives these are not such as would at all compensate for a change that would materially affect its value in the hands of the numerous religious societies which have adopted it in the preceding editions. In this, therefore, the hymns and the arrangement remains the same. Such verbal errors as have been discovered are corrected, and an Index of scripture references having been thought desirable, it is now added.

The Compiler on this occasion cannot forbear to recur with heartfelt satisfaction to the many excellent Collections of which this has been the precursor. The principal objects which he proposed to himself in his selection, appear to have been equally valued and sought by most, if not all of those who have succeeded him. He hails their success as his own—he rejoices in it, as in the success of the cause in which his best wishes are engaged; and the result of their labors alone considered, he humbly trusts he may claim that his labor has not been in vain.

December, 1831. H. D. S.

☞ This Hymn Book is believed to be the cheapest of any now in use in Unitarian Churches.

March 10. 4t.

CHANNING'S DISCOURSES.

For sale at this Office "Discourses, Reviews and Miscellanies," by W. E. CHANNING, D. D. One volume 8vo.

CARPENTER'S CATECHISM.

This Catechism is for sale at the Christian Register Office. It has been extensively used as a first book in Sunday Schools—and where manuals are used is highly acceptable on account of its great simplicity and adaptation to the comprehension of young children.

FAMILY SERMONS.

Beard's Family Sermons and Prayers may be obtained at the Christian Register Office, No. 3 School Street.

SAURIN'S SERMONS.

For sale at this Office Saurin's Sermons, in 8 vols. translated from the French, by ROBERT ROBINSON.

GEOGRAPHICAL PRESENTS.

For sale at this Office "Geographical Presents," of Europe, Asia, and Africa, in three distinct vols. They contain descriptions of the different parts of the world, and many fine engravings, and are handsomely bound in morocco. They are very suitable either for juvenile libraries, or as presents to young people.

UNITARIAN ADVOCATE,

FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 3, for March, 1832.

CONTENTS.

Use of Forms and Means in Religion.—The Fraternal Relation of the Disciples of Christ.—Fatal Consequences of Recent Measures.—What must we do to be saved?—Banner of the Church. *Intelligence.*—Temperance.—Unitarians of Transylvania.

LIBERAL PREACHER,

FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for March, 1832.—New Series, Vol. II. No. 3. Containing a Sermon by Rev. EZRA S. GANNETT, of Boston, Mass. *Subject*—'The Claims of Religion on the Female Sex,' from 1 Peter iii. 5. March 1.

MR FARR'S PUBLICATIONS

Just published at the Office of the CHRISTIAN REGISTER, "Religious Curiosity; or The Great Concern. A Sermon delivered in Gardner, Mass., the Sunday Afternoon after there had been a 'Protracted Meeting' in that town. By JONATHAN FARR."

For Sale also the following Publications by the same Author.

A Serious and Friendly Address to the Anxious Inquirer. pp. 18. Price 2 cts.

A Pastoral Letter, by a Unitarian Minister. pp. 16. Price 2 cts.

On Revivals. pp. 16. Price 2 cts.

*** The above are sold at *one-third* discount to purchasers by the hundred.

'These Four Days' Meetings.'—What are they for? and what will be the cost and fruit of them? pp. 16. Price 2 cts. single, $1 per hundred.

Plain Letters on Important Subjects. pp. 250. Price 50 cts. single, $5 per doz. dozen.

Gospel Temperance.—A Sermon, delivered in Gardner, Mass., the Sunday Morning after there had been a "Protracted Meeting" in that town. pp. 16. Price 2 cts. single, $1 per hundred.

Second Pastoral Letter, pp. 16. Price 2 cents single, $1 per hundred.

SELECTED POETRY.

ORIGINAL HYMN.

The following Hymn, written for the occasion by Rev. Mr Deane, of Scituate, was sung at the late installation of Mr Thompson, at Salem.

Lord! through thy mighty works are spread
The countless signals of thy will;
And Revelation's living bread
Comes down from heaven our souls to fill;
And truths revealed, and reason's ray,
Harmonious lessons all convey.

So may thy Church provided be
With Pastors after thine own heart,
Who draw their doctrines pure from thee,
And pure to men the same impart;
As earthen vessels still may hold
Their treasures of the finest gold.

Here guide thy people in the way
Of mutual faithfulness and love,
Till human life below display
An image fair of heaven above;
And happy bands prepare to rise
In concord, to their kindred skies.

For that bright home our spirits long—
To that our steady zeal shall tend—
Till we may join the adoring throng,
That in thy nearer presence bend;
Where we shall see thy holy throne—
Where we shall know as we are known.

VERSES

Addressed to a little girl named Margaret, whom the author met at Scarborough.

BY JAMES MONTGOMERY.

Margaret, we never met before,
And Margaret, we may meet no more;
What shall I say at parting?
Scarce half a moon has run its race,
Since first I saw your fairy face,
Around this gay and giddy place
Sweet smiles and blushes darting.
Yet from my heart I freely tell,
I cannot help but wish you well.

I dare not wish you stores of wealth,
A troop of friends, unfailing health,
And freedom from affliction!
I dare not wish you beauty's prize,
Carnation lips, and bright blue eyes!
They speak thro' tears, they breathe thro' sighs.
Then hear my benediction:
Of these good things be thou possest,
Just in the measure God thinks best.

But little Margaret, may you be
All that His eye delights to see:
All that He loves and blesses;
The Lord in darkness be your light,
Your strength in sickness, shield in fight;
Your comfort in distresses;
The hope of every future breath,
And your eternal joy in death!

MISCELLANEOUS.

"THE UNION, THE UNION."

We could not read but with thrilling interest, the speech of Mr Webster at the late celebration at the seat of government, in memory of Washington. We regret that our limits forbid us to give the speech entire. We cannot refrain however from quoting his strong appeal at its close, in behalf of the Union of the States.

Finally, gentlemen, there was in the breast of Washington one sentiment deeply felt, so constantly uppermost, that no proper occasion escaped without its utterance.—From the letter which he signed in behalf of the Convention, when the Constitution was sent out to the People, to the moment when he put his hand to that last paper, in which he addressed his countrymen, the Union, the Union, was the great object of his thoughts. In that first letter, he tells them that to him, and his brethren of the Convention, Union is the greatest interest of every true American; and in that last paper he conjures them to regard that unity of Government, which constitutes them one People, as the very palladium of their prosperity and safety, and the security of liberty itself. He regarded the Union of these States, not so much one of our blessings, as the great treaaure-house which contained them all. Here in his judgment was the great magazine of all our means of prosperity; here, as he thought, and as every true American still thinks, are deposited all our animating prospects, all our solid hopes for future greatness. He has taught us to maintain this Government, not by seeking to enlarge its powers on the one hand, nor by surrendering them on the other; but by an administration of them, at once firm and moderate, adapted for objects truly national, and carried on in a spirit of justice and equity.

The extreme solicitude for the preservation of the Union, at all times manifested by him, shows not only the opinion he entertained of its usefulness, but his clear perception of those causes which were likely to spring up to endanger it, and which, if once they should overthrow the present system, would leave little hope of any future beneficial re-union. Of all the presumptions indulged by presumptuous man, that is one of the rashest, which looks for repeated and favorable opportunities for the deliberate establishment of a united Government over distinct and widely extended communities. Such a thing has happened once in human affairs, and but once: the event stands out, as a prominent exception to all ordinary history; and unless we suppose ourselves running into an age of miracles, we may not expect its repetition.

Washington, therefore, could regard, and did regard, nothing as of paramount political interest, but the integrity of the Union itself. With a united Government, well administered, he saw we had nothing to fear; and without it, nothing to hope. The sentiment is just, and its momentous truth should selemnly impress the whole country. If we might regard our country as personated in the spirit of Washington; if we might consider him as representing her, in her past renown, her present prosperity, and her future career, and as in that character demanding of us all, to account for our conduct, as political men, or as private citizens, how should he answer him, who has ventured to talk of disunion and dismemberment? Or, how should he answer him, who dwells perpetually on local interests, and fans every kindling flame of local prejudice? How should he answer him, who would array State against State, interest against interest, and party against party, careless of the continuance of that *unity of Government which constitutes us one People*?

Gentlemen, the political prosperity which this country has attained, and which it now enjoys, it has acquired mainly through the instrumentality of the present Government. While this agent continues, the capacity of attaining to still higher degrees of prosperity exists also. We have, while this lasts, a political life, capable of beneficial exertion, with power to resist or overcome misfortunes, to sustain us against the ordinary accidents of human affairs, and to promote, by active efforts, every public interest. But dismemberment strikes at the very being which preserves these faculties; it would lay its rude and ruthless hand on this great agent itself. It would sweep away, not only what we possess, but all power of regaining lost, or acquiring new possessions. It would leave the country, not only bereft of its prosperity and happiness, but without limbs, or organs, or faculties, by which to exert itself, hereafter, in the pursuit of that prosperity and happiness.

Other misfortunes may be borne, or their effects overcome. If disastrous war sweep our commerce from the ocean, another generation may renew it; if it exhaust our treasury, future industry may replenish it; if it desolate and lay waste our fields, still, under a new cultivation, they will grow green again, and ripen to future harvests. It were but a trifle, even if the walls of yonder Capitol were to crumble, if its lofty pillars should fall, and its gorgeous decorations be all covered by the dust of the valley. All these might be rebuilt. But who shall reconstruct the fabric of demolished Government? Who shall rear again the well proportioned columns of Constitutional Liberty? Who shall frame together the skilful architecture which unites National sovereignty with State rights, individual security, and public prosperity? No, gentlemen, if these columns fall, they will be raised not again. Like the Coloseum and the Parthenon, they will be destined to a mournful, a melancholy immortality. Bitterer tears, however, will flow over them, than were ever shed over the monuments of Roman or Grecian art; for they will be the remnants of a more glorious edifice than Greece or Rome ever saw—the edific of Constitutional American Liberty.

But, gentlemen, let us hope for better things. Let us trust in that Gracious Being, who has hitherto held our country as in the hollow of his hand. Let us trust to the virtue and the intelligence of the People, and to the efficacy of religious obligation. Let us trust to the influence of Washington's example. Let us hope that that fear of Heaven, which expels all other fear, and that regard to duty, which transcends all other regard, may influence public men and private citizens and lead our country still onward in her happy career. Full of these gratifying anticipations and hopes, let us look forward to the end of that century which is now commenced. A hundred years hence, other disciples of Washington will celebrate his birth, with no less of sincere admiration than we now commemorate it. When they shall meet, as we now meet, to do themselves and him that honor, so surely as they shall see the blue summits of his native mountains rise in the horizon; so surely as they shall behold the river on whose banks he lived, and on whose banks he rests, still flowing to the sea; so surely may they see, as we now see, the flag of the Union floating on the top of the Capitol; and then, as now, may the sun in his course visit no land more free, more happy, more lovely, than this our own Country.

DIARY OF JOHN EVELYN, ESQ.

In this interesting work of that accomplished gentlelman and scholar, the friend and favorite of the most distinguished men of the Courts of Charles and James II, we find the following account of a most extraordinary child. It is indeed a most extraordinary narrative; and were it not on the testimony of such an one as Evelyn, who was far above wilful exaggeration, we should be ready to class it with those stories of precocious youths, in which the imagination of the writer, or his zeal to present an edifying example, greatly exceeds the sober reality.

1688. 27 Jan. I dined at the admiralty, where was brought in a child, not twelve years old, the son of one Dr Clench, of the most prodigious maturity of knowledge, for I cannot call it altogether memory, but something more extraordinary. Mr Pepys and myself examined him, not in any method, but with promiscuous questions, which required judgment and discernment to answer so readily and pertinently. There was not any thing in chronology, history, geography, the several systems of astronomy, courses of the stars, longitude, latitude, doctrine of the spheres, courses and sources of rivers, creeks, harbours, eminent cities, boundaries and bearings of countries, not only in Europe but in any other part of the earth, which he did not readily resolve and demonstrate his knowledge of, readily drawing out with a pen anything he would describe.

He was able not only to repeat the most famous things which are left us in any of the Greek or Roman histories, monarchies, republics, wars, colonies, exploits by sea and land, but all the sacred stories of the Old and New Testament; the succession of all the monarchies, Babylonian, Persian, Greek, Roman, with all the Emperors, Popes, Heresiarchs, and Councils; what they were called about, what they determined, or in the controversy about Easter, the tenets of the Gnostics, Sabellians, Arians, Nestorians; the difference between St Cyprian and Stephen about rebaptization; the schisms. We passed from that to other things totally different, to Olympic years, synchronisms; we asked him questions which could not be resolved without considerable meditation and judgment, nay of some particulars of the civil laws, of the Digest and Code. He gave a stupendous account of both natural and moral philosophy, and even in metaphysics.

Having thus exhausted ourselves, rather than this wonderful child, or angel rather, for he was as beautiful and lovely in countenance as in knowledge, we concluded with asking him if in all he had read or heard of, he had ever met with anything which was like this expedition of the Prince of Orange, with so small a force to obtain three great kingdoms without any contest. After a little thought he told us that he knew of nothing which did more resemble it than the coming of Constantine the Great out of Britain, through France and Italy, so tedious a march, to meet Maxentius, whom he overthrew at Pons Milvius with very little conflict, and at the very gates of Rome, which he entered and was received with triumph, and obtained the empire, not of three kingdoms only, but of all the then known world.

He was perfect in the Latin authors, spake French naturally, and gave us a description of France, Italy, Savoy, Spain, ancient and modernly divided, as also of ancient Greece, Scythia, and northern countries and tracts; till we left questioning further. He did this without any set or formal repetitions, as one who had learned things without books, but as if he minded other things, going about the room and toying with a parrot there, and as he was at dinner (tanquam aliud agens, as it were) seeming to be fond of play, of a lively, sprightly temper, always smiling, and exceeding pleasant without the least levity, rudeness, or childishness. His father assured us he never imposed anything to charge his memory by causing him to get things by heart, not even the rules of grammar; but his tutor, who was a Frenchman, read to him first in French then in Latin, that he usually played amongst other boys four or five hours every day, and that he was as earnest at his play as at his study. He was perfect in arithmetic, and now newly entered into Greek. In sum (horresco referens,) I had read of divers forward and precose youths, and some I have known, but I never did either hear or read of any thing like to this sweet child, if it be right to call him child who has more knowledge than most men in the world. I counselled his father not to set his heart too much on this jewel. Immodicis brevis est ætas, et rara senectus, as I myself learned by sad experience in my most dear child Richard, many years since, who dying before he was six years old, was both in shape and countenance and pregnancy of learning next to a prodigy.

THE BEGINNINGS OF EVIL.

Young men for the most part are but little aware of the danger which attends the beginnings of evil. No one becomes suddenly abandoned and profligate. There is always a gradual progress. He begins by slight, occasional departures from rectitude, and goes from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connexion between the beginning and the consummation of evil; and yet hardly anything is more difficult than to convince the young of its reality. In entering upon wrong courses they have not the least expectation or fear of the dreadful issue. They mean not to proceed beyond the point of safety, and they have no doubt they can easily effect an escape whenever danger appears; but ere aware they are arrested by the iron grasp of habit, and ruined forever.

Take for example the young man who occasionally drinks to excess in the social circle; he does not dream that he is entering upon a course that will end in confirmed intemperance. He means no harm; he says of the sin, is it not a little one? there can be no danger in it. But soon his hands are made strong, and he becomes the slave of sottish vice.

Thus it is with various practices. However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle, and ruin of character. There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground, is to throw one's self into the power of the destroyer; and, if God interpose not to deliver, ruin is inevitable. It was a wise saying among the ancients, that the way of vice lies down hill. If you take but a few steps, the motion becomes so impetuous and violent that is impossible for you to resist it.

FELINE SAGACITY.

The following anecdote is extracted from the third number of the second volume of the "Naturalist," an interesting and useful work, published by Carter & Hendee, and edited by D. J. Browne.

De la Croix relates the following almost incredible instance of sagacity in a cat, which, even under the receiver of an air pump, discovered the means of escaping a death that appeared to all present inevitable. "I once saw," says he, "a lecturer upon experimental philosophy place a cat under the glass receiver of an air pump, for the purpose of demonstrating that very certain fact, that life cannot be supported without air and respiration. The lecturer had already made several strokes with the piston, in order to exhaust the receiver of its air, when the animal, that had begun to feel herself very uncomfortable in the rarified atmosphere, was fortunate enough to discover the source from whence her uneasiness proceeded. She placed her paw upon the hole through which the air escaped, and thus prevented any more from passing out of the receiver. All the exertions of the officer were now unavailing; in vain he drew the piston; the cat's paw effectually prevented its operation. Hoping to effect his purpose, he let air again into the receiver, which, as soon as the cat perceived, she withdrew her paw from the aperture; but when he attempted to exhaust the receiver, she applied her paw as before. All the spectators clapped their hands in admiration of the wonderful sagacity of the animal, and the lecturer found himself under the necessity of liberating her, and substituting another in her place, that possessed less penetration, and enabled him to exhibit the cruel experiment."

STRENGTH OF PRINCIPLE.

The following anecdote is taken from a note in Southey's Life of Wesley.

Beware,—says Wesley,—of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, Sir, I am afraid you are covetous. He asked me, What is the reason of your fears? I answered, A year ago, when I made a collection for the expense of repairing the Foundry, you subscribed five guineas. At the subscription made this year, you subscribed only half a guinea. He made no reply; but after a time asked, Pray, Sir, answer me one question:—why do you live upon potatoes, (I did so between three and four years.) I replied, It has much conduced to my health. He answered, I believe it has. But did you not do it likewise to save money? I said, I did, for what I save from my own meat, will feed another that else would have none.—But, Sir, said he, if this be your motive, you may save much more. I know a man that goes to the market at the beginning of every week. There he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink the ensuing week, so his meat and drink together cost him only a penny a week. This he constantly did, though he had then two hundred pounds a year, to pay the debts which he had contracted, before he knew God?—And this was he, whom I had set down for a covetous man.

NEW COLLECTION OF SACRED MUSIC.

LINCOLN & EDMANDS, Boston, and HUBBARD & EDMANDS, Cincinnati, are now publishing, to be issued early in the spring, The

NATIONAL CHURCH HARMONY:

Containing pieces of Music in the following order;

1. Tunes calculated for the commencement, middle, and close of public worship.

2. Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Sabbath Schools, Ordinations, Dedications, and Anniversaries of New Year, &c.

3. To the work will be prefixed plain rudiments of the science of Music.

This work will be distinguished by the following traits, the value of which will be readily acknowledged.

The tunes are so arranged, that on each page will be found those of different character, with such relative keys, as to enable choirs to pass from one to the other, when the words of a Hymn change from a cheerful to a plaintive, or from a plaintive to a cheerful character.

The Harmony will be placed on the staff with the air, in distinct Notes, but so small as to leave the part to be sung perfectly plain. This will be a great facility to those players who wish to perfect themselves in giving to the piano and organ this double expression, which never fails to give delight to the lovers of music. This scientific improvement, too, is very seasonable at this time, when church and family organs, and piano fortes, are daily multiplying among us.

This is to be an unchanging book. Numerous, and, we think, just complaints having been long reiterated by the public, in consequence of the frequent alterations of the best approved tunes, which create vexation and confusion among every class of performers, as well as bring a great pecuniary burden on individuals by rendering necessary the purchasing of new editions—the Publishers have determined that the music in this volume, shall remain unaltered, and that the pieces shall always retain their relative places on the same folio. When new tunes are added, they will be thrown into an appendix. Thus the perplexities and expenses to which the public are now subjected, by *alterations*, will be avoided by the use of this Collection. Feb. 25.

BIBLE ILLUSTRATIONS;

Or a description of the Manners and Customs peculiar to the East, *especially explanatory of the Holy Scriptures*, in the form of a familiar conversation between Mr Banyon and his son Harry. Illustrated with numerous beautiful cuts.—By Bourne Hall Draper. *In Press*, and will shortly be published by

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☞ This work will be an useful addition to Sabbath School Libraries, as well as an attractive and entertaining work for children at home. March 3.

MR WHITMAN'S ANSWER
TO E. PEARSON'S LETTER.

JUST published at the CHRISTIAN REGISTER OFFICE, No. 3 School street, *An Answer to* ELIPHALET PEARSON'S *Letter to the Candid.* By BERNARD WHITMAN. Thirtytwo pages 8vo. price $1,20 per dozen 12 1-2 cents single.

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For sale also by A. S. BECKWITH. Providence, R. I.

ORDERS FOR ENGLISH BOOKS.

Orders received at this Office and promptly answered, for English Books. Feb. 18.

WARE'S DISCOURSES ON THE OFFICES AND CHARACTER OF JESUS CHRIST.

The cheap edition of these discourses may be obained at this Office. Feb. 18.

BROOKS' PRAYERS.

For sale at this Office, "Brooks' Prayers,—latest edition. Feb. 18.

TUCKER'S LIGHT OF NATURE.

For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. XLIX, *for March*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Punishment of Death.—1. Thoughts on the Punishment of Death for Forgery. By Basil Montagu, Esq. 2. The Opinions of different Authors upon the Punishment of Death, selected by Basil Montagu, Esq. of Lincoln's Inn. 3. Facts relating to the Punishment of Death in the Metropolis, by Edward Gibbon Wakefield, Esq. 4. Speech of Sir Samuel Romilly, in the House of Commons, on Moving for Leave to bring in a Bill for Reforming the Criminal Code.

Art. II. Farr's Plain Letters.—Plain Letters on Important Subjects. By Jonathan Farr.

Art. III. Cheneviere's Essay on the Trinity.—Essais Theologiques. Du Systeme Theologique de la Trinite. Par M. Cheneviere, Pasteur et Professeur, a Geneve.——Theological Essays. Essay First, on the Trinity. By M. Cheneviere, Pastor and Professor at Geneva.

Art. IV. Oaths, Judicial and Extra-Judicial.

Art. V. Neander's History of Christianity.—The History of the Christian Religion and Church during the Three First Centuries. By Dr Augustus Neander. Translated from the German, by Henry John Rose, B. D.

Art. VI. Cooper's Novels.—The Bravo: a Tale. By the Author of 'The Spy,' 'The Red Rover,' 'The Water Witch,' &c.

Art. VII. American Common-Place Book of Poetry.—The American Common-Place Book of Poetry; with occasional Notes. By George B. Cheever.

Art. VIII. Meaning of Αιων.—A Second Letter, in which the Investigation of the Meanings of Αιων in Ancient Greek is continued.

Art. IX. Spectral Illusions.—An Essay on Demonology, Ghosts, and Apparitions, and Popular Superstitions. By James Thacher, M. D., A. A. S.

Art. X. Dr Tuckerman's Eighth Semi-Annual Report.—Mr Tuckerman's Eighth Semi-Annual Report of his Service as a Minister at Large in Boston.

Art. XI. On the Christian Church. March 1.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. IX. of the NEW ENGLAND MAGAZINE, for March, 1832.

CONTENTS.

ORIGINAL PAPERS. Constitution of Massachusetts—By James Savage; Some Recollections of a Village; Richard Savage; The Destroyers; My Evil Genius; Rare Beasts; The Northeastern Boundary Question; Dramatic Reminiscences, No. 2; The Debut; The Unsuccessful Author; The March of Mind; Kentucky; The Near-sighted Lover; Tobacco.

MONTHLY RECORD. *Politics and Statistics.*—United States, New York, Virginia, North Carolina, Georgia, Louisiana, Alabama.

Literary Notices.—Ornithology of the United States and of Canada, by Thomas Nuttall, A. M., F. L. S. A Sermon before the Howard Benevolent Society, Jan. 18, 1832, by the Rev. John H. Hopkins. A Lecture on the Usefulness of Lyceums, by Stephen C. Phillips. Remarks on the Mineralogy and Geology of Nova Scotia, by Charles T. Jackson and Francis Alger. History of Portland, Part I. by William Willis. Poems by William Cullen Bryant. Truth, a Gift for Scribblers, by William J. Snelling. A Discourse delivered at the Annual Election, January 4, 1832, by Paul Dean.

Miscellanies.—Fine Arts, Aracacha, Centennial Anniversary, The Lost River, The Tapir or the Anta, Manufacture of Iron.

Obituary Notices.

Literary Intelligence. March 1.

TRACT No. 57, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 57, of the first series of the American Unitarian Association, for March, entitled, "On Zeal. By Rev. JOSEPH FIELD." pp. 20.

GRAY & BOWEN.

March 3.

RAMMOHUN ROY'S WORKS.

The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

MASSACHUSETTS REGISTER,
For 1832.

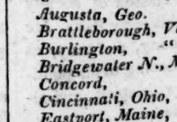
For sale at LINCOLN & EDMANDS Bookstore, No. 59 Washington Street. Feb. 25.

ARCHITECTURE.

A few copies of Shaw's Architecture, illustrated with ninetyfive copperplate engravings, (being the remainder of the edition) for sale by LINCOLN & EDMANDS, No. 59 Washington Street. Feb. 25.

LEIGHTON'S WORKS.

Just published, and for sale by LINCOLN & EDMANDS, No. 59 Washington Street, "The Select Works of Archbishop Leighton.—With an Introductory View of the Life, Character and Writings of the Author." By GEORGE B. CHEEVER. Feb. 25.



NEW ARRANGEMENT.

Boston, Fitzwilliam, and *Brattleborough* Mail Stage. The public are respectfully informed that the mail stage on the above route will in future leave the General Stage Office, Wildes', No 11. Elm street, Boston, every Tuesday, Thursday and Sunday, at 5 o'clock, A. M. and arrive in Brattleborough, at 9 A. M., where it intersects all the Western, Southern, and Northern stages. C. FIELD, *Agent*, Boston. Feb. 4. tf.

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